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Pacific School of Religion
Berkeley, Calif.

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TO PARADE IN INTEREST OF PROHIBITION

An Associated Press dispatch from Mexico City brings word of a nation-wide parade by children exhorting their elders to abandon alcoholic liquors, this parade to take place on November 20. President Portes Gil makes the announcement. It is planned to have the children appear on the streets of the cities, towns and villages simultaneously at the hour of noon. The date of the affair is the anniversary of the Mexican revolution and the cause one for which the President has long been working, says the dispatch. President Gil is following in the steps of his predecessors in endeavoring to bring the ignorant and oppressed poor of our sister republic out of the bondage of poverty onto a more pleasant plane of living. In what other way could he do more in this regard than to abolish alcoholic liquors and their trail of want and misery in the confines of his nation? We hope Friends will write him a letter of encouragement and thus show our interest in his noble purpose. A two-cent stamp will carry the letter and it should be addressed to His Excellency, Senor Portes Gil, Presidente de la Republica de Mexico, Mexico, D. F., Republic of Mexico.

THE EUROPEAN PROTESTANT CHURCHES

"The Protestant Churches of Europe are not 'struggling Churches' in the sense that they are struggling to maintain their existence. They are struggling; but they are struggling to conquer the world for Christ." With these words Dr. Merle D'Aubigne of the Federation of Protestant Churches, of France, struck the key-note of the conference of European church leaders held at Basle in August. Turning to the Swiss, British and American delegates, he continued: "What we need now is not the healing of our wounds, but NEW LIFE. And what we ask of you, Brethren, now, and of your Churches, is not that you provide ambulance service in the rear, but rather that you take your places by our side in the ranks of a United Protestantism." The applause which followed these words indicated that Dr. D'Aubigne had expressed the mind of the delegates present. There were gathered at Basle August 23-24, 1929 eighty-five representatives of the Protestant Churches of Europe and America. That it was indeed a representative gathering is shown by the fact that it included delegates from forty-seven different Churches, from twenty-five different countries, and nineteen different races. They had gathered at the call of the Central Bureau for Relief of the Evangelical Churches of Europe to review the situation of European Protestantism. It was as a result of a similar conference held at Copenhagen in 1922 that the relief work of the Central Bureau was inaugurated. During the seven year period, approximately $1,000,000 had been raised and distributed to the war-torn Protestant Churches. Physical suffering of ministers and other Christian workers had been alleviated; Protestant welfare and educational institutions had been rescued from bankruptcy; new methods of work had been introduced and new leaders trained.

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GROWTH OF PROTESTANT SUNDAY SCHOOLS

It was in 1780 that Robert Raikes made his first experiment, and in 1786 it was estimated that 250,000 children were receiving instruction in Sunday Schools. From that beginning rose the first Sunday School Society, in 1785, and in 1803 the first Sunday School Union was formed in London, largely through the efforts of Robert Raikes, followed by the organization of similar unions throughout England. These first schools, because of the social nature of their inception, united secular with religious education. The schools which rose from them in Scotland were almost entirely of a religious nature, however. In the years immediately following Robert Raikes' experiment, Sunday Schools were established in Scotland, Ireland, and America. The Protestant Sunday School as it exists today on the continent of North America was established by the Church of England in Halifax, Canada, 1783; next in Philadelphia, in 1790, when thirteen persons met to organize the movement. The growth of Sunday Schools in all Protestant churches throughout the world was rapid and all-enveloping until today the organization has branches in every country, in every civilized community, of the world.

UNIQUE EXPERIMENT IN TRAINING MINISTERS

Theological students who, during the winter, were engrossed in church history, biblical literature and theology, found themselves, last summer, studying in the workhouse, the jail, the hospitals, the juvenile court, the court of domestic relations and the various charitable organizations of Cincinnati, Ohio. Their textbooks were the human beings who came under the care of these various social service agencies of the city. These young men, about twenty in number, came from various divinity schools of the Protestant Episcopal Church and were brought together by William S. Keller, M. D., a far-seeing Episcopal layman, who is convinced that one of the greatest needs of the ministry today is to be brought into more direct contact with the social forces of the city and to have experience in personal case work with the most needy individuals.

GROWTH OF PROTESTANTISM IN FRANCE

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Where We Shall Insist on Drawing the Line

FIGURES showing the enormous increase in the tobacco business of this country in recent years might almost discourage one's making any further effort to combat this growing menace to the youth of the country. There is considerable encouragement to be found however in the spirited and wide-spread protest that has been made against the atrocious system of publicity flaunted of late by the tobacco interests. We are informed that six hundred trade associations and manufacturers of food industries have called on the Federal Trade Commission of the United States either to stop existing cigarette advertising campaigns, or, "if it lacks the power to do so to make a public statement of its position." Although this protest is based largely on business considerations it has none the less called vividly to the attention of the country the unspeakable exploitation of women and children by the cigarette interests, which are attempting to substitute nicotine for the consumption of wholesome food. There is evidence that the health organizations of the country are becoming similarly aroused and it would seem to be an obvious inference that this deplorable situation should attract the attention of the National Child Welfare movement which President Hoover is sponsoring.

We could hardly be called fanatical in our position on the use of tobacco. We have daily association with friends who use it, as who does not have these days. Such constant familiarity with the habit may tend to lessen one's feeling regarding it. So far as adults are concerned, whether men or women, we do not feel that we have any authoritative commission to tell them what they should do or not do.

When it comes to the boys and girls, however, we feel altogether different. We have not yet come to the place where we can pass a boy on the street smoking a cigarette and not wish to snatch it from his mouth and stamp it under foot. If possible we feel even more deeply regarding the rapid increase of the habit among girls. Right here we would pause to refer appreciatively to an article on the subject of girls and the smoking habit which appeared in the August number of the magazine, *Good Housekeeping*. It gives authoritative information from the medical point of view that should be widely disseminated.

We read that Dr. W. S. Seaver, of Yale University, has recently made an investigation of the effects of smoking on youth, and issues the following findings in regard to the comparative rate of development of schoolboys: Non-smokers: Weight, 100; growth, 100; chest-girth, 100; lung capacity, 100. Occasional smokers: Weight, 94; growth, 91.1; chest-girth, 82.6; lung capacity, 72. Habitual smokers: Weight, 90.6; growth, 80.6; chest-girth, 78.8; lung capacity, 56.5.

In the face of these and similar facts it is inconceivable that the public will sit quietly by and allow a conscienceless industry to use the public channels of information for the purpose of foisting its menacing product upon our boys and girls.

When the Church Takes Its Temperature

WITHIN recent years there has been an undeniable slump in benevolent giving on the part of the churches of this country. For a time a frequent explanation was found in the period of economic depression and deflation. The fact, however, that the church membership is practically on wheels in this automobile-buying day is but one indication of the unsoundness of this hypothesis. Next we have sought to rationalize our shortcomings from various points of view. We have said that there has been a general turning away from the missionary enterprise; that the old missionary appeal of carrying the gospel to heathen lands has lost most of its force. For example, we find this in a current periodical: "The old heroism of 'saving the heathen' in foreign lands has pretty much gone, for modern science and commerce have made the world one great neighborhood and, on closer acquaintance, we think more highly of the value of the native religions and we realize increasingly that the heathen—the unchurched—are quite as apt to be found in the rural or the metropolitan districts of the United States as beyond the seas." It is natural that we seek excuses for the failure of our Christian fervor. Perhaps it will be stimulating to get a secular opinion on the situation. We quote the following paragraph from the Milwaukee *Journal*.

"In proportion as their religion means something to them, church people believe its benefit ought to be extended to all humanity. If mission work can be bettered, well and good; but they know that what it has done to relieve human suffering and better the position of women and children justifies the cost. If they are now giving less, it is not a loss of faith in missions, but a decline of interest in their own religion. Zeal for spreading Christianity is the thermometer of church zeal and interest. It is even more serious as a sign of church decline than in the retrenchment it enforces in the foreig field."

Comments of a Concerned Traveler

BY ALFRED COPE GARRETT

1. THE GERMAN YEARLY MEETING

THE Meeting met this year (Eighth Month 21st-25th) at a remarkable place called "The Comburg," a great castle, or ancient fortified monastery, about half way between Nuremberg and Stuttgart. It stands overlooking a lovely, deep vale, with its little river and village, and is perched on a steep rounded bluff perhaps three hundred feet high, like the location of most castles; its old walls, about thirty-five or forty feet high, with loop-holes and galleries for defense, still completely surround it. Inside are large monastic buildings, and on the highest ground in the midst stands a great cathedral-like church of unusual beauty inside. The whole group of buildings makes an imposing sight from various viewpoints in the country around. The fortress is said to have been founded by the grandmother of Charlemagne about A. D. 750—though one of the Friends thinks this a myth, and indicates that the height was connected in the most ancient times with worship of the Germanic god Woden. At any rate the oldest extant buildings date from the days of Friedrich Barbarossa, say A. D. 1050, and the monastic buildings—the castle having been occupied quite early by the Benedictine monks—date from about 1550. The reason the Yearly Meeting came there was that part of the castle is now used by a Volkshochschule (People's College) conducted by "friends of the Friends" in the interest of Adult Education and the effort to lead the working classes into the Christian Way of Life. Side by side with it a Catholic School for Girls is also conducted, and two of the nuns in their handsome dress helped furnish our meals. The whole castle holds a more or less permanent population of one hundred to two hundred persons. So here in this wonderful place, with its associations of heathendom, of the violence of the dark ages, and the monastic superstitions of the mediæval time, we lived with one hundred or so of our German Friends, attending the sessions of their Yearly Meeting.

It was all keenly interesting to me, though there hardly seems time or space now in the midst of rapid travel to give details of the business. We considered among other things the meaning of their last year's Epistle to all the Yearly Meetings of the world; what their serious needs are, and how some of the rest of us can help. Most impressive to me were two addresses by Dr. Bauerle of Stuttgart, director of the two People's Colleges of Wurtemberg. He surely is one of the ablest and most magnetic personalities one meets; evidently a fervent Christian, yet concerned in the most modern types of social service. He might be said to have spoken on social service on the basis of spiritual Christianity—the embodying of the best fruits of real religion in our modern industrial system. He quoted Gustave Werner as wishing "to make a factory into a temple of God," and that our whole humanity might one day become the Church of the Most High. I hope we may have Dr. Bauerle some day in America and hear his message. He is one of the leading "friends of the Friends" in Germany.

There seems to me to be a real growth in spiritual and evangelical Christianity in the group of Friends, and a small but fairly strong nucleus of Quakerism established in Germany.

One dark and rainy evening I walked down from the castle to return to my hotel in the town of Hall, a mile or two away. The great mass of the Comburg loomed above me, making the gloom seem almost the more ominous. But from the side of its lofty walls there gleamed out three brilliantly lighted windows; and I saw they were the windows of the little hall where the session of the Yearly Meeting was just ending. How much like the whole situation that seems, I thought to myself—a world full of much darkness and difficulty and fear; the Comburg like the mass of our own more immediate problems with their accumulated mediæval traditions; but from the midst of them there is shining forth the bright illumination of a new and inward light, bringing cheer and a sense of human friendliness, and a hope of solution of the whole situation. That will answer well, I thought, for my last impression of Germany and of the little group of the Friends of Light.

We traveled directly from the German Yearly Meeting over lovely Lake Constance and up into the Rhætian Alps of southeastern Switzerland to attend in the next place.

2. THE CONTINUATION COMMITTEE OF THE LAUSANNE CONFERENCE

The Committee met (Eighth Month 27th-30th) at Maloja, Engadine, near the Italian border. The valley of the Engadine might be called an Alpine paradise. It is nearly six thousand feet above the sea, and one must be careful about overexertion; but what loveliness! The bottom of the valley is occupied by three little lakes of turquoise blue; on each side rise from graceful green slopes great splintered peaks and pinnacles of rock nine thousand feet high, while through the passes between them we see in the background lofty snow peaks, encrusted with glaciers, ten to twelve thousand feet in height. On the street in San Moritz (some fifteen miles from Maloja) to our surprise and delight we met two of the family of President Comfort of Haverford, one of whom remarked that this region is the most *brilliantly* beautiful place of its kind she had even seen, the coloring, the atmosphere, the weather, all are so brilliant. And we can well believe it; it is simply exquisite. The little lakes are the headwaters of the River Inn, after which Innsbruck is named, and which enters the Danube a number of miles above Vienna. We could apparently see the actual source of this river from our bed-room window in the "Maloja Palace"—a little trickling, tumbling brook coming down the mountainside and taking shape as a clear stream two or three feet wide, as it enters the first lake. It is called "Ovad 'Oen," "The Egg of the Inn," or "The Infant Inn."

I must tell something of the romantic approaches as we climbed up to the Engadine Valley on the little electric railway. It toils above such chasms and abysses as one seldom sees; and through them boil the waters of the Upper Rhine. We passed the source of the Rhine and came over the watershed, from one side of which the water flows to the North Sea by the Rhine, and from the other side it flows to the Black Sea by the Inn and Danube. There seemed to be about as many ruined castles along the chasms of this upper Rhine near its source as where it is a broad river flowing by the cliff of the Lorelei in Germany. Every conspicuous headland or precipice seemed to have one. Some were assigned to the mythical personage "Rhætus," a Roman or Etruscan of pre-Christian times who is said to have haunted the region, and from whom it is called the "Rhaetian Alps."

But this is not the business we came for. The Continuation Committee took up its work of endeavoring to achieve the unity of Christianity with fifty-four members in attendance. As at Lausanne, Englishmen and Americans preponderated (about fifteen of each), with about ten Germans and eight from the Eastern Orthodox Church (Catholic). One Negro was there (Bishop Heard), one very dark-skinned member from India, a "layman" named Paul with his

white turban, one lady delegate (Professor Eliza Kendrick of Wellesley), and one Friend! There were two or three archbishops, a number of bishops, our "host," Sir Henry Lunn, and his friend Lord Sands of Scotland. Dr. Cadman and Bishop Cannon were noteworthy among the Americans. The remarkable Russian arch-priest (whom since Lausanne we have called "St. Peter") was there, with his great shaggy head of long hair and wide beard, and his broad, kindly, weather-beaten face. I had a noteworthy personal interview with him on the sacraments and ordination; he seemed chiefly anxious to refute Friends' position, but was very kindly and communicative, speaking a broken English. He wore his long black robe, and the large gold cross on his breast, as at Lausanne. A Serbian archbishop wore the same sort of dress.

The business of the Committee was largely of three parts: (1) reports from the Churches as to the work they had done; (2) decision upon a set of study-questions to be sent all over the world to educate the rank and file of Christians in the problems of unity, and (3) report of the great instances of Church union achieved in the last two or three years—the union in Canada, the reunion of the Church in Scotland, the union of the Methodist Churches of England, and above all the great plan of a union of the Church in South India which has just been promulgated, and it is expected will be adopted in just one month (Tenth Month 1st). This is the only plan that has faced the problem of the episcopate and seems to have put it in the way of solution. It is therefore the nearest thing to a precedent for the universal terest was of course shown in this. The unity we are working for. Immense inleader in the great project has been the Bishop of Bombay, Anglican Primate of India, and he gave wonderful reports of it, finally leading a special discussion group on the subject, which brought out the chief issues of universal unity in a way I have not heard before. In this discussion, however, we were reminded of the Roman Catholic difficulty by some opposition raised there by the Archbishop of Dublin.

This was declared much the best meeting of the Continuation Committee yet held. There certainly seems to be real progress in the achievement of Church Unity. We appointed the Archbishop of York, William Temple, as chairman, to succeed Bishop Brent, deceased, taking up his duties next year. The next meeting is to be at Murren, Switzerland, almost exactly a year hence.

A number of the delegates now hurried away to attend the Continuation Committee of the Stockholm Conference on Life and Work, to be held at Eisenach, Germany; but we depart to journey through the enchanted land of the "Dolomites" in the region of "Italia Irredenta."

Saint Moritz, Switzerland,
Ninth Month 1, 1929.

A Summer in Europe

BY DAVID M. EDWARDS

MY intention at the beginning of the summer was to keep my friends frequently, and rather voluminously, advised of my activities. This resolution I am now aware partook somewhat of the characteristics of those made on or about January the first of each calendar year. But the maker—and breaker—of fractured resolutions, always, if he be normally ingenious, has extenuating circumstances to plead. Claiming to be a normal individual and not unique, certainly not a freak, I, too, claim "extenuating circumstances."

The trip which I took with the Sherwood Eddy party was much more strenuous and exacting than I had anticipated. We were "on the go" continually and the nature of our activities was such as to compel about as much work as is required by a stiff, full-time university course. The lectures we heard were "high-brow" and sometimes technical and frequently statistical and made one work with diligence if he aspired to keeping a set of notes that would be of any value.

In the very beginning I became infected with just such an aspiration and could not seem to get rid of the infection. In fact it progressed in its violence from stage to stage as the journey proceeded. In England it was mild and was unaccompanied by inflammation or fever. In Paris, in close association with the mercurial Frenchmen and under the stimulation (or perhaps irritation) of the less understood French temperament, the condition grew worse and the infection spread. At Geneva, under the excitement of world affairs, and international relations, my condition, as well as that of the entire party grew worse. When we reached Germany, it being at the very time when the terms of "The Young Plan" were being first discussed, we all grew rapidly worse and slaved night and day in keeping up with the lecturers. A thing also which accentuated this situation was the truly German character of our lecturers and their dissertations. Some one has said that "the German mind can dive down deeper, stay down longer and come up muddier than any other." I am in a good position to attest the truth and accuracy of this characterization of the German mind.

But all these accelerations of our "infection"—English, French, International and German—were mild in comparison with that which we experienced when we came to that land of "unlimited contradictions," Russia. Here the infection spread to the entire surface of interest and concern and one found himself in a veritable maze of desires and efforts to crystallize and reduce to written form all that came to him. We were actually flooded with information and facts concerning this great experiment in government, if it may yet be so characterized. Everyone who spoke to us, and that included leading government officials, managers of many government communistic enterprises, and leading citizens, some favorable and some adverse to the present regime, seemed anxious and unstintedly desirous of giving us all the information at their disposal.

We had been told that we would be shown favorable things and that the unfavorable would be kept from us; that we would be subjects of propaganda. We did not feel, however, that this was the case. Those whom we met and to whom we listened were critical of their own weaknesses and were glad for sympathetic criticisms from others. This is not equivalent to saying that they were skeptical concerning their enterprise; but it is saying that they realized that they must learn by the experiences through which they were passing, and profit by the experiments that were in process of operation.

I speak of experiment. But is the Soviet Union or the "Bolshevist" or "Communistic" Government an experiment? The members of the Communistic Party, as well as hosts of other Russian citizens, do not consider it experimental in the sense that it may eventually fail. They do consider it experimental in the sense that they must learn by trial and endeavor, and modify and adjust by what is learned. This has already been done. The present government had departed considerably from the thoroughgoing communistic form which Lenine set up. The New Economic Prac-

tice (which in accordance with the practice of the Russian to abbreviate, and I for one am glad for this practice, is called the "N. E. P." System) is illustrative of this. According to this system independent capital is encouraged, or at least allowed, to engage in business, mercantile and other, and thus enter into competition with the government, which, according to thoroughgoing communism, is supposed to own and operate everything. This has resulted in a multitude of salesmen of every type and description, selling everything that is merchantable and located at any point and with equipment of the most meager proportions. It is reported that these "N. E. P." merchants are unable to compete with government enterprise and that they are gradually being forced out of business by the ability of the government and cooperative stores to undersell them.

Another departure from thoroughgoing communistic government is the "concession plan," according to which foreign capital is offered exceptional inducements to enter into manufacturing enterprises in Russia. Quite a response from foreign capital has resulted. We visited one of the "Concessions," a pencil, pen and accessory manufacturing plant. The proprietor, a gentleman from New York, very courteously conducted us over as much of the plant as our time would allow. He told us very freely of his experiences. The enterprise has been very successful for its owners. It has made from 60% to 100% annually upon the investment.

Of course these two departures from the original, thoroughgoing communistic government set up by Lenine at the beginning, have been occasioned by lack of capital possessed by the government to do business on a scale sufficient to provide employment for the people, and to afford manufactured goods in sufficient quantities to lower the price of living within the reach of wages paid. Both of these "departures" together, however, have not been equal to the task set for them. While everybody, theoretically, is employed, there is actually much unemployment. This, the communist will tell you, is because their system is young and has not yet fully gotten into operation. But while wages are about on a level with those in the U. S. A., the art of provisions and commodities is much higher—perhaps 100%—than the same articles in the United States. The simple Russian garb of the men one meets in the streets will cost as much as a good high grade suit of clothing worn by the American business man.

Lines are hard in Russia; but the "hardness" cannot all be charged to failure to function on the part of the government or to its communistic methods and practices. The treatment accorded to Russia by foreign governments, especially that of the U. S. A. and Great Britain, is compelled to bear its share of responsibility for this condition. Recognition of the Soviet Government by these two great world powers and the treatment which would follow, notably the extension of loans, even though the rate of interest be as high as that exacted from Germany, viz. 10%, or even higher, would do much toward alleviating the conditions of poverty, scarcity and want that at present prevail.

The argument for the recognition of Russia, as suggested above, would, if adequately set forth, require considerable space and should be the only thing dealt with in a letter, if the writer desired to keep himself in a position where an apology for length would not be required. I shall therefore refrain from entering upon it now.

But to proceed with the narrative which I set out to write. The "infection" referred to in the beginning of this letter has ceased to spread and has even receded somewhat. The reason for this has doubtless been a return to undemonstrative England, and a separation from the more excitable not to say irritable continental, social, economic and political atmosphere. We are creatures of such susceptibility to environment.

We (my wife, daughter and myself) are located at No. 2 Bedford Place, W. C. 1, London, England, near the British Museum, at the library of which I shall read and do some research work along a line in which I have been greatly interested for many years, but from which I have been prevented by the exacting duties at Penn and Earlham Colleges which have engaged my attention. I promised so many of my friends to write, that discharge of those promises would consume so much time that little would be left to give to other affairs. I am therefore grateful to THE AMERICAN FRIEND for inviting me to contribute to its pages so that one writing will reach so many. Should this prove worth while, other phases of European conditions and other pictures of my trip may follow. One living in London has the advantage of those living anywhere else on the globe to know about and interpret what is happening in world affairs. And the present is as full of interest, as full of significant world events as has been any day since the dawn of history. With the results of the recent Hague conference in process of application; with the question of reparations, and in consequence that of interallied debts, for the present, at least, cared for by the "Young Plan" (although one is inclined to believe that there will within ten years be a "younger plan"); with the League of Nations in session, not as an emergency organization, but as a regularly established gathering of the responsible heads of fifty-three nations of the earth meeting for the tenth time to deal with matters concerning the smoother living together of the family of nations; with the two greatest governments of the earth, Great Britain and the U. S. A., having reached, or nearly so, an agreement concerning disarmament which will undoubtedly set the business of world peace leagues ahead of its present advance; and being at the place where all these things are discussed in press and public address much more intelligently and interpreted much more accurately than they are in any other place in the world, there will be things to write about that will, possibly, be of interest to our friends.

London, England,
2 Bedford Pl., W. C. 1.

INVOCATION

BY E. MERRILL ROOT

Come down to me and touch me, as the sun
Touches the corn;
Arise within me, as within the seed
The blade is born.

Fall over my impotent spirit like the rain
Upon the field.
Without You—nothing! You alone can bring
The Golden Yield.

You are the Power outside me, and You are
The Power within:
The Life of lives, the Heart of hearts, the Birth
Of origin.

Be with me in the dark earth, be with me
In sun and air;
With You even death is life, and without You
Hope is despair.

And at the last, accept what You have given:
All You have made
Through me and with me—all that I have done—
The emerald blade.

The patient stalk, the free green leaves wind-stirred,
And then, oh then,
(If so you will) the yellow corn to be
Life's bread for men!

A splendid antidote against fear is laughter. I am not speaking of the whip of satire, for it seems to me that man has quite enough of scourges and scorpions to satisfy him. One must laugh lovingly, as one laughs over children when they cry, terrified at what they have themselves committed.

—MAXIM GORKI.

Playing Hooky in Iowa

V. F. Spends a Day in Des Moines

BY Friday of the All Friends Conference week at Oskaloosa, Visiting Friend was getting a little groggy taking fast and furious notes on the wisdom voiced by Friends. Attending a conference may be a vacation for some but not for the editor who seeks to cover it fully and impartially. So, when an invitation came to take a half day off and enjoy a little jaunt to the state capital, it did not need to be repeated.

Our invitation came from Edgar and Ethel Cope of Des Moines, who, accompanied by their daughters Elva and Ethel Mary, drove to Oskaloosa Thursday afternoon, asking us to return with them next morning. We say morning advisedly since we were on our way at 6:30. Our first objective was a double one—Pella and breakfast.

Pella is a quaint little Dutch town set down in the heart of Iowa. It was settled by Hollanders whose names still decorate its shops and give one a sense of the heroic and thrifty land of the Zuider Zee. As we entered the village we could not but be struck, however, with the names of the first three streets we crossed—Peace, Independence and Union. Pella has evidently been Americanized according to orthodox political standards.

NEW HOLLAND IN IOWAY

As we sat at the breakfast table we absorbed atmosphere and information as well as food. We learned that when the colony came out from Holland, one Nollen was its school master and banker, strange combination as that may seem. That this group has made its contribution to the life of the State as well as to the more immediate community, is attested by the fact that two members of this Nollen family are very influential in the business and cultural life of Des Moines. One is a high official in the Bankers' Life Insurance Company and the other in the Equitable Life of Iowa. We can also illustrate this outreaching influence in Friendly circles. We recall that the wife of Moses T. Mendenhall, Superintendent of Iowa Yearly Meeting, is a Pellaite but once removed and has numerous near relatives in the town. Presumably she might now be labeled, not Dutch but Quaker Reformed!

Central College, institution of the Dutch Reformed Church, is located here. Another institution of Pella, perhaps even more widely known, is the Sybenga or Dutch cooky. If you do not know this toothsome delicacy you still have something to live for.

Having breakfasted satisfactorily, we made a little excursion about town observing the proper names transplanted from the land of the tulip and wooden shoes, which latter are also still in considerable use in the transplanted colony. The medical profession is represented by Drs. Verploeg and Lankelma. Van Corp is the town cleaner. There are such substantial partnerships as Wormhardt & Kemkes, Van Zandte & Niedburg and Hoeksema & Tromp. Among other names noted were Jaarsma, Van der Linden, Dusseldorf, Washtella, Van der Ploeg, De Witt, Van Rheenen and Bruinekool. It gave one a queer sensation to find the universal chain stores and prosaic American names sandwiched in between these picturesque names of the old country. Of such is our great melting pot.

As we approached the town of Monroe after leaving Pella, we recalled an interesting association. Three or four years before when in Iowa we had found a communication in the Des Moines *Register* from an Olive Woodward Ogg, of Monroe. It attracted our attention, first for the wit and wisdom of the contributed letter, and second for the middle name of the writer. (The two really go together of course!) On arriving home we wrote the lady and had a sparkling letter in reply. Thanks to the unfailing patience of the Copes, we were able to make this the occasion of a pleasant call at the prosperous farm home of the Oggs, some five or six miles out from Monroe but only one half mile off our highway. So we entered in memory's record another of those pleasant going-not-knowing-whither experiences of the road which enliven our wanderings.

PLEASE MEET OUR FRIENDS

A few words concerning our generous hosts of the day while we are rolling along toward the Iowa capital. The Copes are Philadelphia Yearly Meeting Friends, Arch Street, with membership at Lansdowne. Some sixteen years ago they quite scandalized their Philadelphia-centered friends by settling in the wilds of Iowa in a provincial corn and hogs town which masquerades under a French name. Here they made a place for themselves in the civic life of the city and here they have raised a lovely family of three daughters. They and the editor had this, among other things, in common: their youngest daughter and our eldest were entering Westtown Boarding School within a few days where they have since promptly become friends.

C. Edgar Cope is another one of those Quaker architects, with the true instincts of the artist. A few years ago he was largely instrumental in starting the Sketch Club in Des Moines, among whose members is the celebrated cartoonist, "Ding." From her youth up, Ethel Cope has had a way with flowers and a few years ago she began operating on her own as a designer of gardens. Her business has steadily grown until her avocation has become a very real vocation. Some of the finest gardens in Des Moines and outlying points are being landscaped and made by her and she drives from project to project daily like the real contractor she is, with a large force of workers in her employ. It is easy to see how with Edgar Cope doing the houses and his wife the gardens, there are all kinds of opportunities for vocational as well as the usual domestic team work.

AN IOWA INSTITUTION

Another pleasant surprise and thrill awaited us in the city, thanks again to the generous thought of our friends. One of the outstanding journals in the whole country for its advocacy of peace and international good will is the Des Moines *Register*. In season and out it consistently blazes the trail of good will to the fore while it belabors the futile policies of militarism pulling at the course of progress at the rear. For some years we have followed the *Register* with enthusiasm and have frequently got ammunition and inspiration from its columns. Its editorial fount springs from the dynamic personality of Harvey Ingham who is in himself one of Iowa's best known institutions.

Learning of our admiration for him, our friends asked us if we would like to have a talk with him, saying they were good friends of his and could easily arrange an interview. Would we! What recked we that it meant our playing truant for a whole day? They would probably worry along some way down at Oskaloosa. They had several recourses if the flow began to ebb: Fred Libby could tell how to stop the next war; Edward Thomas was always good for a dissertation on sense impression words; Wilbur K. could quest around a bit for a real meeting for worship; Frank Dell might be induced to expatiate on visual education; William Sayers might strike off a few puns and epigrams; Agnes Tierney could do a poem while they waited; John William Graham, if pressed sufficiently, might reveal his attitude toward the pastoral system; the disciple of Henry George from "way down in Alabam'," could do a little time if encouraged; and if bad should become worse Levi Pennington might tell a story. On the whole, therefore, it seemed that we might feel free to extend our absence a few hours.

So, presently, under the friendly auspices of Ethel Cope, Edgar Cope having returned to his architecture, we were invited into the inner sanctum of the *Register* where we were warmly greeted by Harvey Ingham. Mindful of the ac-

customed state of our own sanctum, we promptly picked up several crumbs of comfort. Newspapers in dishabille were scattered about the editor's chair and his desk was strewn with clippings and what not. Manifestly there is no fixed relationship between the orderliness of an editor's desk and the orderly operations of the editorial mind. We took heart.

AN HOUR WITH HARVEY INGHAM

All this was by way of a fleeting impression, however. In the presence of Harvey Ingham, one's attention is promptly drawn from incidentals and fixed upon the man. We saw before us a man of about seventy, whose vigor and vivid personality would belie his years. In automobile parlance he has a great engine and proved quick on the pickup. Much to our delight he was off and on his way, immediately we were seated.

Since we turned the wheel in that direction, he spoke first of the *Register*, his joy and pride. It is indeed something to have a circulation of 110,000 and up in a city of but 150,000 people, indicative of its outreach into the surrounding territory. From his own paper in particular he turned to discuss present day journalism in general, its changing style and loss of personality. Few Danas, Greeleys, Wattersons and Scotts are left—men whose personalities dominated their papers, whose personalities *were* their papers. But the Iowa editor was very philosophical in his attitude toward the changing order. Out of 2,000,000 mice, he reminded us, there emerges but one big brown mouse. Accordingly, out of our national population of 120,000,000 people there are but 60 sports or geniuses, qualified to be the big "its" in journalism and all other vocations. Manifestly the supply is much too limited to go around and it is very prosy and tiresome indeed to read after an editor of mediocre caliber presuming to write ex cathedra, though he is but one of the 120,000,000. Therefore, except in the rarest of instances, the one man paper is impracticable. So reasoned Mr. Ingham, while we observed mentally that one of the exceptions was before us.

What makes a man one of a million or of two million, anyway?—next queried Mr. Ingham. What produces a Lincoln and a Hoover who stand out above their fellows so distinctly in personality and capacity? It isn't chance and it isn't environment—you can't make a prize hog by hanging electric lights in the barn. (How we liked that!) It is evidently an alluring line of thought on the part of the genius of the *Register*.

Gradually the conversation drifted toward man's upward climb from savagery —and here's where we got a surprise. Ardent proponent for peace and progress that he is, we found Harvey Ingham far from sanguine of realization in the near future. How slowly human nature changes!—he exclaimed. We have a heritage of from thirty thousand to three hundred thousand years to overcome and it's mighty slow business. Scratch off a little veneer of decency and you find very much of the savage yet. Remove the police force of one of our big cities and see what happens within twenty-four hours. International peace? The trouble is that the idea is still firmly fixed that to be a he man—and therefore a he nation!—one must swing a heavy club and eat raw flesh for breakfast.

Only a few hours before, a friend had told us that she was for peace and would help it along but couldn't be hopeful of the outcome because the Bible prophesies war in the last days. And now we found an ardent peace crusader in a pessimistic frame of mind because he was so thoroughgoing an evolutionist that he thinks it will take several millenniums for us to come out of it! Poor, lonely little dove of peace!

Of course it isn't quite fair to speak of Mr. Ingham as pessimistic. He is so only in the immediate outlook. In the long look, his philosophy makes him optimistic—but in the meantime, alas, poor Yorick!

It was a stimulating hour which we had with the contagious personality of Harvey Ingham. Des Moines *Register* editorials will mean even more to us in the future.

Lunch at the Cope home out on Grand Avenue was the next enjoyment of the day—enjoyment artistic as well as social and physical. Here we found the designer of gardens on her home heath—a picturesquely rolling garden of about one acre, laid out in lawn and flowers and shrubs, with an occasional overhanging tree, and informally enough to give one a satisfying sense of allurement and recreation. Out in this garden is the Studio, which is the art playhouse and bookish den of the Copes and here it was that we had our lunch together.

IN WHICH WE VISIT OUR LADY OF THE SCRAPBOOKS

Having listed these delightful diversions of our day of truancy, readers may be surprised when we say that we have not yet touched upon the real object of the day's appointment. Our primary concern in going to Des Moines was to visit our invalid friend Pearl Stribling of whom readers of THE AMERICAN FRIEND have heard before. It was primarily to facilitate this visit that the Copes, also good friends of Our Lady of the Scrapbooks, carried us to the capital city. This was the fifth visit we had been privileged to have with her in as many years, the previous four having been made at Earlham, Iowa.

Stricken in her teens, a girl of bounding energy and a roving spirit, Pearl Stribling had to work out an entirely new approach to life, adjusting herself gradually to an invalid's bed of constant and often excruciating pain. Such an experience has broken the spirit of countless ones but somehow or other it has here *created* a spirit, association with which has brought fresh incentive and inspiration to many of us. In her little room among strangers at 1354 Twenty-second Street we found an atmosphere of alert interest in what is going on in the world in general and in the Friendly world in particular, an atmosphere of good books and a culture of noble souls—just as we used to find it in the little home in Earlham when her sainted mother was with her.

It had been two years since we had seen her and the intervening period had been the most difficult and heart-breaking of her life—a time of separation from her mother and other loved ones, of break-up of the old home, of new and sometimes unhappy experiences among strangers, of bereavement and of constantly tightening strictures which are slowly shutting off the life currents. But we found the same spirit, the same indomitable courage.

MEMBERS OF A CHOICE FELLOWSHIP

Is it any wonder that for years Friends from afar have sought her out, cherishing the privilege of her friendship? Those of us who have had this opportunity call ourselves the Pearl Stribling Fellowship. In this lovely fellowship of the personal presence are the following: Gilbert and Minnie Bowles of Japan; Willard and Christina Jones of Palestine; Sewell and Helen Harris and John Fletcher of England; Matilda Haworth, Guatemala; the families of A. Edward Kelsey and Rayner W. Kelsey of Massachusetts and Pennsylvania, respectively; Edwin and Frances McGrew of California; Edgar and Adelaide Hole, Evelyn Haworth and Elton Trueblood, Guilford College, N. C.; Carolena M. Wood, N. Y.; Ora W. Carrell, Fred and Ivy Marsh, Portia Marsh and Earl Marsh of Nebraska; Harlow Lindley, Columbus, Ohio; Jamaica workers, past and present, Sada Stanley, Alice Kennedy, Alma Swift and Alsina Andrews; Maria Scattergood, Clarence Pickett, Gladys Scott, Edith Newlin, Ray Newton, Philadelphia; Mary Ida Winder, Washington, D. C.; David M. Edwards, Indiana and London; Richard R. Newby, Plainfield, Ind.; Fred and Elizabeth Emerson and daughters Grace and Olive of Richmond, Indiana, and from the Central Office Staff, B. Willis Beede, Elizabeth Marsh and the writer. There may be others — of course we have not tried to include friends in Iowa. In connection with the All Friends Conference some fifteen Friends arranged to call upon Pearl Stribling, much to her satisfaction and theirs. The Fellowship is open and choice spirits are

(Continued on page 743.)

Iowa Yearly Meeting

Clerk Retires After Forty-two Years

IOWA Yearly Meeting met in its sixty-seventh annual session at Oskaloosa, Iowa, August 26-September 1. Despite the fact that it came during the General Young Friends Conference at Richmond, Indiana, and was sandwiched between the Iowa Young Friends Conference and the All-American Friends Conference at Oskaloosa, the attendance was good—representatives from all of the Quarterly Meetings being present—and considerable interest was manifested.

The sessions of the whole body, both for business and inspiration, were held in the recently redecorated College Avenue Friends Meetinghouse, while some of the sessions of smaller groups, such as Meeting on Ministry and Oversight and Young Friends meetings, were held in the Penn College gymnasium.

It is with regret that we record the resignation of Stephen M. Hadley, who for forty-two years had served as the presiding clerk of Iowa Yearly Meeting. The opening session was held with Dr. Hadley and Cora Mattison at their regular places as presiding and recording clerks. The resignation came to a meeting of Representatives which was held just before the second business session. It was accepted and Edgar H. Stranahan was chosen to fill the vacancy.

Ellison R. Purdy brought in the report of the meeting of Representatives to the second business session of the Yearly Meeting. He said in part:

"Dr. Hadley was remarkably fair in his conclusions. He was surpassingly clear in interpreting the sense or the will of the meeting and in untangling difficulties. This was a Christian service, an offering to God.

"No one in Iowa Yearly Meeting has ever had so splendid an opportunity to preach the gospel as Dr. Hadley, as he came to the presiding desk to perform his service. This was his ministry. I know I express the feelings of Iowa Yearly Meeting when I express hearty appreciation to him and thanksgiving to our Heavenly Father for the services he has rendered."

Stephen Hadley responded briefly, expressing his appreciation for the cooperation which he had received during his time of service as presiding clerk, whereupon he quietly stepped aside and Edgar Stranahan took the helm of the Yearly Meeting and executed his task conscientiously and well. At a later session, the Yearly Meeting presented as a gift to Dr. Hadley, in appreciation for his faithful service, a roll of the "new model" one-dollar bills, one bill for each year of service.

One of the biggest problems which the Yearly Meeting had to face came as the result of a fire during this past year which burned White's Iowa Manual Labor Institute. Although the Institute has been located on quite a large farm of fertile land, south of Salem, Iowa, it has been operating generally at a deficit. There has been quite a widespread concern that some change might be made and since the fire has come and the Institute has been closed this seems to be an opportune time to make the change. Consequently, Iowa Yearly Meeting has appointed a committee to work with the Trustees of the Institute in disposing of the land which is now owned and in seeking a new location within the limits of some strong Friends community.

The Yearly Meeting authorized the same Five Years Meeting United Budget pledge as before—$18,000—for the year, March, 1930, to March, 1931. At the same time it recommended the raising of $3,000 before January 1, 1930, to make up the deficit on pledges for the past two years. However, the provision that one-twelfth of the pledge is to be paid by the treasurer each month has been cancelled. It was impossible for the treasurer to carry out this plan and the provision was only causing embarrassment. The raising of the money for the United Budget was taken from the hands of the Yearly Meeting Board of Missions and put in the hands of the Executive Committee.

On Educational Day of the Yearly Meeting, degrees were granted to five persons who had finished their work during the summer session. The educational address was given by H. Clark Bedford. This was virtually Professor Bedford's inaugural address as vice-president of Penn College—a position which he had accepted a few months ago. President McCracken, in his annual report, outlined an $800,000 program for Penn, $150,000 of which should come from the membership of Iowa Yearly Meeting. The Yearly Meeting approved the report and authorized the launching of a campaign for $150,000 within its limits.

This year the Yearly Meeting is to have printed, in addition to the minutes, a supplement to the Discipline which will contain all of the material which applies only to Iowa Yearly Meeting. This will obviate the necessity of printing a special Iowa Yearly Meeting edition of the Discipline. By this method all Yearly Meetings of the Five Years Meeting may use the same Discipline, with each Yearly Meeting having its own separate supplement. For convenience this is to be printed the same size as the Discipline.

The following program of Evangelism, prepared by a special committee which was appointed by the Yearly Meeting last year, was adopted by the Yearly Meeting on Ministry and Oversight:

1. An earnest prayer for wisdom to know God's will for this body.
2. A pledge to loyalty in performing every duty resting upon us as members of this body.
3. A thorough canvass of the membership, endeavoring to secure a knowledge of the spiritual condition of each one, also the number of families having regular family devotions in the home. *Our goal*—A family altar in every home.
4. A prayerful and earnest effort to restore to faith and communion with Christ those which evidence such need.
5. A community survey to ascertain the number of residents not connected with any church.
6. An earnest and persistent effort to arouse the interest of those who do not regularly attend our services by manifesting an interest in them and inviting them to attend.
7. An effort to make the evangelistic spirit pervade all our services.
8. An earnest effort by pastor, teachers, and officers of the Sunday school to secure definite results. *Our goal*—Every child a Christian who has reached the age of accountability.
9. Definite increase in attendance at Sunday school.
10. Follow up and look after non-resident members.

This year for the first time a summary of all the American epistles received was prepared, read and will be inserted in the appendix of the printed minutes—foreign epistles being read and printed separately.

On one evening of the Yearly Meeting a Diamond Medal Peace contest was held. There were eight contestants, Audrey Andrews of Earlham Meeting being the winner. This contest was the climax of forty-eight Peace contests which were conducted within the limits of Iowa Yearly Meeting during the past year.

Among those who came from outside the limits of Iowa Yearly Meeting and had a prominent part in the Yearly Meeting were Frank W. Dell, who spoke in the evening evangelistic meetings and gave a special demonstration on visual religious education; Murray S. Kenworthy, who represented the American Friends Service Committee and interests of Peace; Dan Brummitt, editor of the *Northwestern Christian Advocate*, who gave an address on "Stewardship;" and three of our missionaries, Sada F. Stanley, and Frank and Blanche Conover, who told something of their work.

LESLIE FRAZER.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE ALL-AMERICAN FRIENDS CONFERENCE

As the Friends' papers generally have made their own arrangements for reporting the Conference at Oskaloosa, it does not seem necessary for the Service Committee to do this. Yet a word from the organization under whose auspices the gathering was held, and especially from Wilbur Thomas, whose patient preparation and devoted leadership contributed so greatly to its success, is certainly appropriate.

In the October issue of *Friends' Service*, we shall print an appreciation and summing-up of the Conference by Wilbur Thomas. Here we will only give a few words of information. Over 700 Friends registered at the Conference, and the total in attendance was well over 1000. Almost every Yearly Meeting of Friends on the North American continent was represented, and the group was well balanced—no one group dominating the Conference. It was also noteworthy that many young people were present and participated in the discussions.

"The Conference plainly reveals the facts," says Wilbur Thomas, "that discipleship of Jesus is not confined to certain groups of Friends. One could not tell, usually, by the words used or the message given, to what group the individual belonged. Whatever lines of demarcation may have existed in the past have no significance now. Responsibility rests upon the individual, for the cross section of American Quakerism that was revealed at Oskaloosa showed up the degree of consecration of individuals, and not group markings."

NINE MONTHS IN JAPAN

Hugh and Elizabeth Borton, the Quaker Good-will Ambassadors to Japan, have now been for nearly a year in the land of Chrysanthemums. Their work during this time, they say in a recent report, may be divided into two parts: that definitely connected with studying, and that not directly connected with it.

For these nine months, they have been studying Japanese at the Japanese Language School, and are beginning to feel more at home in the language. Besides actual language study, they took courses on Japanese history, and on "Modern Japan."

As to work other than studying, the first thing mentioned is the Night School work carried on by the Hijirisaka Meetinghouse. From September until April, they both had two classes on Friday nights, here, teaching English. Since April, Elizabeth has had only one class here, while Hugh has had a course in American history, and with another American, has taken charge of the games and activities of the students in the basement room of the building. This school is an admirable place to teach and practice international good will, and they expect to give some time to it next year.

They have given time to several Japanese students, who wished to improve themselves in English conversation. They have written many articles for publication and for the information of the home office. Since early spring they have been working with Gilbert Bowles, revising the English translation of thirty history lectures given recently at the Japanese Language School. These lectures contain much valuable material, and they are anxious to have them published in English. Besides this, they are helping in the translation of a book written by a young Japanese philosopher. Elizabeth has done other tutoring work, and Hugh has spoken once or twice in schools.

"At the end of our first season in Tokyo," they say, "we feel as though we had gained personally much more than we had given. We have made many new friends, and hope as time goes on to increase these friendships, and thus increase our effectiveness as "ambassadors of good-will."

NEW REPRESENTATIVES NEEDED ABROAD

The Service Committee is faced with the necessity of finding new American representatives for the Quaker good will centers in Paris and Berlin. Alfred Lowry left the Paris Center on September 1st, and Gilbert MacMaster wishes to be relieved of the German work next spring.

Few, if any of our representatives abroad have given longer or more continuous service than these two men: it would be impossible for anybody to give more devoted service. Alfred Lowry was stationed in the Ruhr, during the French occupation there, doing what he could—and that was much—to make things easier for both sides. Since the withdrawal of the French troops from this district, he has been our representative in Paris, helping to make the Center a headquarters for peace and prison work activities, and by word and deed making the name and highest ideals of Quakerism known through an ever-widening circle.

Gilbert MacMaster was in charge of the child-feeding in Bavaria during the first relief work in Germany, and has been our representative in that country every since. "Only a plain business man," as he says of himself, he has taken part in diplomatic work of the highest order, in helping to bring about the first conferences between groups of Poles and Germans to discuss their own affairs. Such conferences are common enough now, but were thought impossible until four years ago.

It goes without saying that our foreign service sustains a severe loss in the resignation of these two men. But they have lived through the terrible aftermath of war; they have long borne heavier burdens than any of us can imagine, and as they now earnestly ask to be relieved, we can only be thankful that they have so long given their strength to the work.

New American representatives must be found for these posts, and the Foreign Service Section of the Service Committee will gladly hear from any Friend who feels a call to service in either France or Germany. A working knowledge of the language is essential, and a working knowledge of Quakerism, as well. A representative in either country should know something of the problems of peace, from a world standpoint, and something of Europe's special problems—the Minorities, for example; and the more he (or she) knows of the social problems—especially liquor and race—on both continents, the better. Our representative *must* have an open and unprejudiced mind, always seeking new light, ever ready for spiritual adventure in the name of reconciliation and understanding.

The Service Committee asks for volunteers who feel called and consecrated to this high service to mankind.

THE FAMINE GROWS IN CHINA

The China Famine Relief, of which Dr. S. Parkes Cadman is Chairman, announces that 40,000,000 persons are on the verge of starvation in China. These are figures almost too great for us to grasp; but the additional statement that thirteen foreign missionaries (including Americans) have died of typhus in a single province while engaged in relief brings this mass suffering closely home.

In some regions late rains have been of some help, but in one section, these rains were so heavy as to break the dykes of the Yellow River, and flood nearly 500 square miles of farm lands, completely destroying what was left of the crops.

There is no place in the world today where death is imminent to so many people, nor where the afflicted are less to be held responsible for the conditions they face than in China. The American China Famine Relief organization is trying to

raise $4,000,000 to save the lives of an equal number of the starving in accessible regions. Money may be sent to the China Famine Relief, direct, at 205 East 42nd St., New York City, or through the Service Committee.

IN MANY TONGUES

A Danish paper, *Ost og Vest* (which we assume means "East and West") is translating, and will publish during the winter an abridged form of Rufus Jones' "The Beginnings of Quakerism."

Violet Hodgkin's "Silent Worship, the Way of Wonder," will soon appear in Polish. The expenses of publication are met by the English and American Committees jointly.

The first Russian edition of Max Reich's pamphlet, "Enthusiasm for Jesus," is almost exhausted. English Friends are having a second edition of 2,000 copies printed.

And we hear from the Geneva Center that a Czecho-Slovakian lady, Mme. Vokrowa, is about to translate into Czech, Edward Grubb's book, "What is Quakerism?"

"PEACE CRUSADERS" SELLING WELL

This book, filled with stories and verses for story-telling, and for use in the "Youth Peace Contests" is selling steadily and encouragingly. A recent report from the publishers shows a royalty of $80.10 due to the Service Committee for the sales of the last six months. Each book brings in 20 cents royalty—*after* the sale of 1200 copies, required by the publishers as their assurance against loss. At the beginning of this six months' period, only one thousand copies had been sold.

DISTINGUISHED FRIENDS

A feature of the centennial celebration of the building of the meeting house at South Durham, Maine, was the reading of a historical sketch of the varied activities during the century. Among the long list of ministers recorded by the Monthly Meeting is the name of Nathan Douglas who in 1837 at the age of twenty-two was made a minister and who was an active resident minister in the meeting for nearly seventy years, which was a noteworthy record of service. He seems to have been a great traveler within the limits of his own Yearly Meeting with occasional visits to New York, Philadelphia, Ohio, Kansas, Iowa and California Yearly Meetings. Mention was also made of the last member to wear the plain Quaker garb. This was Aunt Mary Goddard who attended her last Quarterly Meeting in 1913 and at the advanced age of one hundred and three years gave her testimony in no uncertain terms in spite of her quavering voice. She always used the plain language in meeting and out.

Centennial and Rededication

The Meetinghouse at South Durham, Maine.

FALMOUTH Quarterly Meeting was held at South Durham, Maine, August 31-September 1. At 1:30 p. m. Saturday, following the regular morning business sessions of the Quarterly Meeting, the Centennial and Rededication services were held. They began with an early type Friends meeting, with the men on one side and women on the other. The period of silent worship was interrupted by words of prayer or testimony as led by the Spirit. Immediately following the hour of worship a well composed history of the meeting prepared by Hattie O. Cox was read by Anna J. Goddard, former clerk of the Durham Monthly Meeting for nearly twenty-five years. The dedicatory message was delivered by James A. Coney followed by the dedicatory prayer by the pastor, Harold N. Tollefson. Messages from absent members were read, also greetings from Lord Bishop of Durham, England, who sent the following original poem for the planting of the ivy from his castle.

"From Durham Old the Bishop ivy sends
A friendly envoy to New Durham Friends.
What grew on Auckland Castle grows again,
And shall grow faster in the soil of Maine."

The following telegram was read. "I am happy to know that Durham Monthly meeting is to observe its 100th anniversary this afternoon, and to rededicate it to its high mission. I wish you every blessing." Signed, Herbert Hoover.

Pictures of Friends and early Quaker costumes were on display Saturday and two members of the church attended the period of worship attired in full Quaker garb.

For some reason the ivy from Durham, England, did not arrive in time for the anniversary but other English ivy was substituted for the present. Those participating in the planting of the ivy were Anna J. Goddard, Isaiah Douglas and Henry F. Newell. A poem written for the occasion was read by its author, Mrs. Ruth C. Douglas.

A bronze memorial tablet was unveiled by Harold N. Tollefson, inscribed as follows: "Durham Friends Meetinghouse Erected 1829: Centennial Dedication August 31, 1929."

On Sunday, three meetings for worship were held besides the evening prayer service. Messages were brought by Oscar G. Mostrom, James A. Wild, and James A. Coney. Two services of song were much appreciated, one by Lincoln A. Roys of East Orange, N. J., the other by James A. Coney. The noontide praise and prayer service was conducted by the Durham Young Friends Gospel Team, helpful prayers and testimonies being given by the congregation.

The evening messages were brought by James A. Wild and Harold N. Tollefson. A farewell token of appreciation was presented the pastor, Harold N. Tollefson, who has served here the past three years and had accepted a call for service in Manchester, N. H.

Dinner was served both days to Friends.

Among those who were present from other meetings were the following: M. Melvin and Lettie M. Bailey, Lindley M. and Mary Hill Binford, Alfred T. and Mary P. Ware and others of Portland, Susan Sisson Jones of South China, James A. Coney of Methuen, Mass., James A. and Rebecca Wild of Ferrisburg, Vermont, and Oscar G. and Bertha Mostrom of Wareham, Mass.

Surely the services of this Quarterly Meeting will revive us anew as the days go by and help us to rededicate our all to the Master's service and even "though the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

QUAKERDOM · AT · LARGE

At the recent meeting of the National Woman's Christian Temperance Union, our Friend, Sarah H. Hoge, of Lincoln, Virginia, was re-elected Recording Secretary.

* * * *

Martha Doan is now located at Mt. Pleasant, Iowa, where she is Dean of Women and Professor of Chemistry in Iowa Wesleyan College, one of the older educational institutions in the Middle West.

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Our attention has been called to the fact that the date for the opening of Baltimore Yearly Meeting is Wednesday, November 13, instead of Monday, November 11 as previously announced in the Yearly Meeting schedule.

* * * *

Gurney Elwood Newlin, an attorney of Los Angeles, California, and a member of the First Friends Church of Whittier, has been accorded the signal honor of election as President of the American Bar Association composed of over 30,000 of the leading lawyers in the United States.

* * * *

Ellison R. Purdy, as President of the Ministers' Association of Minneapolis, took an important part in the dedication ceremonies of the Foshay tower recently erected in that city. He was one of two speakers, also, at the Ministers' Retreat, at which the subject considered was Evangelism.

* * * *

Fred Libby writes us that some wonderful material for Armistice Day—programs to be distributed among schools, Sunday schools, churches, W. C. T. U.'s or for a community meeting—is now available at the office of the National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Price for the entire package is 25 cents.

* * * *

Rachel Davis-DuBois, a young woman Friend who has been active in the work of the American Friends Service Committee and who has been particularly effective in carrying on peace and interracial work, has been appointed Field Secretary of the National Child Welfare Association. Since February she has been doing graduate work at Columbia University. She was in attendance at the All Friends Conference at Oskaloosa.

* * * *

Sadie S. Carter of Galena, Kansas, is spending the fall and winter with her niece, Mrs. Albert Beven, at Escondido, California, having recently made the auto trip to California with relatives by way of the picturesque northern route. She had the privilege of a short visit with her nephew and niece Robert and Pearl Dixon Ingram before they sailed on September 14 to resume their work at the Friends Mission at Coban, Central America, of which they have supervision.

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In Elsinore, Denmark—the home of Hamlet—is the International People's College, conducted by Peter Manniche. Here people without college training come together from various lands for the international life and study usually offered to university students only. It was English Friends who gave Peter Manniche his first encouragement in his unusual, but invaluable plan; it is to the Friends that he turns now for inspiration, sympathy, and more definite help.

* * * *

Apropos of our reference to Iowa mud in our All Friends Conference notes, we would have been disappointed not to have got a rise like this from Edgar H. Stranahan: "Iowa has more miles of paved road than California—more than any state west of the Mississippi—is eighth in the entire United States and is still going strong. Before the next All Friends Conference is held in Osky there will be pavement all the way to the Indiana line where there will begin the sharp turns and frequent wet tarvia that is far more abominable than mud!"

* * * *

In a recent article, Carl Heath, one of the secretaries of the English Friends Service Council, said: "There will soon be forty Yearly Meetings. I think that of Syria and Palestine was thirty-eight. Sometimes one realizes accutely how the Society grows." When Carl Heath speaks of growth we are sure he uses the term in the same way in which it was recently referred to in a communication sent out by the German Yearly Meeting in which it said: "The essential significance of Quakerism lies not in the number of members but in the vital spreading of the message we have experienced to be great and true."

* * * *

In connection with the retirement of Ira C. Dawes as pastor of the Detroit Friends Meeting to take a similar position at Indianapolis, a Detroit paper speaks appreciatively of the important responsibilities which Ira Dawes has carried in that city. He has been a member of the Executive Board of the Council of Churches and a member of two of its most important Commissions, those of Race Relations and Evangelism. He has been instructor in the Detroit School of Religion, a special speaker for the Y. M. C. A., secretary of the Pastors' Union, a speaker at the Good Friday exercises featured in Detroit and a member of the Michigan Council of Religious Education.

* * * *

Among the foreign Friends in attendance at the recent German Yearly Meeting were Alfred and Eleanor Garrett of Philadelphia, Fred P. White from Kansas, Emma Cadbury from Vienna, Carl Heath, Roger Clark and others from England. An English correspondent writes of the meeting: "Those days were a strange medley of modern problems, of age-long beauty, and of simple human fellowship, of Quakerism seen in yet another setting, and finding its natural place in this fair and troubled land. More and more, in sane and hopeful fashion, it is grappling with and overcoming one difficulty after another, and it may well look to the older Yearly Meetings for sympathy, and for both spiritual and material cooperation."

* * * *

E. Merrill Root, a member of the English Department of Earlham College, and who contributes a short poem to this week's issue of THE AMERICAN FRIEND, has won first place in a nation-wide poetry contest conducted by one of the two leading poetry magazines of the country, *Contemporary Verse*. His poem is entitled "Icarus: 1929." The prize was offered by the Woman's Club of St. Louis through *Contemporary Verse* for the best narrative poem and was won in competition with over one hundred forty poems submitted from all over the United States. Merrill Root's poem was characterized by the editor of the magazine conducting the contest as "a magnificent achievement." The poem is to be published in the November issue of the magazine.

* * * *

Rachel M. Rutter, who visited Friends in this section a year ago, writes Ruthanna M. Simms of her recent visit of five months among Friends of New Zealand. "I wonder," she says, "if Friends in America have time to ever think of the few scattered members of our Society in Australia. There are few Friends in these parts of the world, but there *are* a few and they are continuing to make a stand for those things which we believe really matter." In a previous letter, Rachel Rutter spoke of the hindrance to temperance reform in New Zealand which she had observed due to the false reports that are circulated concerning the results of prohibition in the United States. She encouraged Friends to spread the real facts in every way possible. From New Zealand our Eng-

lish Friend sailed for Japan to spend some weeks.

* * * *

The recent conference of Indiana and Western Yearly Meeting Laymen at Dewart Lake was a time of interest and enjoyment, a report of which we expect to have soon. We cannot delay the announcement, however, of a great catch made by the Chairman of the Program Committee, Dr. Verne Baldwin of Amboy, Indiana—and it was not on the program either. One morning about daybreak while he was out on the lake casting he hooked what is said to be the biggest fish taken out of Dewart Lake in a generation. It was 38 inches in length and weighed 13 pounds and was said by most of the Friendly Isaac Waltons present to be a Musky. Attendance at future conferences at Dewart Lake will undoubtedly be marked by a steady increase —on the part of the preachers as well as the laymen. Dr. Baldwin may expect some competition, however, for the chairmanship of the Program Committee!

* * * *

Those in attendance at the All Friends Conference will be particularly interested in the following paragraph which we have received from May Hunt, Penn College Librarian: "Members of the Penn College library staff were conscious of the good will and magnanimity of the Conference in a very special and concrete way. Several individuals attending gave books: Maria C. Scattergood and Anna B. Griscom of Philadelphia; J. W. Graham of England; Frederick J. Libby of Washington, D. C.; Edward Thomas of New York; Mrs. R. Henry Holme of Maryland; Miss Mary Chawner of Chicago. William B. Harvey and Agnes Tierney acting for the Book Committee of Philadelphia and vicinity gave most generously from the book stock which the former had on display. The American Friends Service Committee and the Peace Committee of Oskaloosa were also among the donors. We were exuberantly grateful for all this. Imagine, then, the joy heaped up when at the end of the Conference Wilbur K. Thomas told us that the Conference had left the library over $400 with the request (from the Business Committee) that it be spent on reference books of permanent value! That was a symphony for librarian ears!"

NEWS OF OUR MEETINGS

Immediately following North Carolina Yearly Meeting Lindley A. Wells, of Oakland, California, began on August 14 a series of meetings within the limits of Piney Woods Monthly Meeting. A ten day revival service was first held at Up River meeting and afterwards at Piney Woods near Belvidere, N. C., the latter meeting beginning August 28 and closing on the evening of September 8. These meetings were characterized by deep spiritual teaching, and under the guidance of this faithful servant of God believers were strengthened and many were re-consecrated. At the close of the meetings at each place it was felt that much good had been accomplished. Lindley Wells is a truly consecrated laborer in the vineyard, a man of strong faith and rich in varied experiences, calculated to accomplish much good for the Master.

* * * *

Stark, Kansas, Monthly Meeting, at its September meeting, decided to celebrate the fortieth anniversary of the building of the meetinghouse on October 27. The first records of the Monthly Meeting, which included Savonburg, and was called Carmel Monthly Meeting were burned in 1907. All history prior to 1907 must necessarily be obtained from the memories of the older members. Stark Friends would be glad for all former pastors and members of the meeting to send greetings or any information that they have of the meeting, to the present pastor. Lindley Wells was the first pastor of the congregation, being there in 1889 when the church was built. The church is in a very prosperous condition and is gradually growing stronger. Harold A. Selleck is in his fourth year as pastor. The building was redecorated inside this spring after the fire damaged it to some extent, but the roof which was patched, must all be put on new this fall. Money for this is being raised now and if any of the former members of the church want to help in restoring the building to good condition they can send it in with their greeting to be read at the anniversary meeting.

* * * *

Following the regular monthly business meeting on September 11, the members of Reserve Meeting, of New London Quarterly Meeting, (Western Yearly Meeting), held a surprise reception and shower for their pastor, Orval H. Cox and his family, at the church. The shower gifts were food materials. Refreshments were served. The Cox's are beginning their fourth year of service at this charge.

* * * *

Sada F. Stanley, returned missionary from Jamaica, gave an interesting talk at the Sunday morning church service, Lynnville, Iowa, on September 15. Local color was added to her interesting talk because of Mr. and Mrs. Clifford Meredith's presence, they having recently returned from a trip to Jamaica and a visit to the Girls' school at Lynndale where Miss Stanley has given so many years to missionary work. The general meeting of the missionary society held their meeting at the church in the afternoon of September 19. The society is divided into three divisions which meet jointly once each quarter. Each circle has its own officers. The mission book "From Jerusalem to Jerusalem" by Helen Barrett Montgomery is being studied this year. Early plans are being made for Christmas boxes which will be sent to mission fields.

* * * *

During the three weeks the ministerial family were having their holiday, Mary S. Knowles was very happily with the meeting at Glens Falls, N. Y., in the capacity of directing the meetings for worship and bringing the message. She has spent the larger part of her many years in the ministry within the bounds of New York Yearly Meeting. Dearly loved by all who know her, her presence is a benediction wherever she may be. The meeting feels greatly favored that she was given the strength to share with others the beauty and richness of her Christian experience. She has remarkable strength and clearness of mind for one of her age.

* * * *

John R. Weske, a young German who is doing research work in General Electric at Schnectady, N. Y., has frequently driven forty miles to attend the meeting at Glens Falls during the past year. Usually there are from one to three others whom he attracts to himself and brings along for a dose of Quakerism. Two young Australians, also in the G. E., came two or three times, a number of his own nationality have accompanied him, and a few just plain Americans. When he does not attend our meeting he is off in his Ford, another ministerial Ford, somewhere on a similar mission. A small meeting of General Conference affiliation is a favorite place. New York Yearly Meeting one week end, and just recently he, with Theodore Peters and two others of their sort, drove to Boston over the week-end. They found Gordon Bowles whose host and hostess had left him in charge of their home for a spell, and who welcomed them to share with him his borrowed domicile. He and Gordon shared the same bed, but instead of sleeping they lay and talked till the early hours of the morning. This visit with Gordon was one of the most delightful he has had in America. The quartet attended Friends meeting at Cambridge Sunday morning. John Weske is planning to speak at Glens Falls meeting soon on the Quaker movement in Germany. If he comes your way, you will want to make his acquaintance.

* * * *

Wichita Quarterly Meeting was held at Wichita, Kansas, September 13-15. The meeting on Ministry and Oversight on Friday afternoon considered the relation of the Pastoral Committee to that body, the subject being introduced by Prof. John Mills of Friends University, others sharing in the discussion which made it a very helpful session. In the evening, A. A. Hyde of Wichita, spoke

on Stewardship, and his message was an incentive to do more and give more of time, money and influence for God than ever before. Saturday morning, Andrew Stewart, pastor at Rose Hill meeting, spoke on Building the Church, and of protecting it from hurtful doctrine. Following dinner in the basement of the church and a social hour was the business session when perplexing problems were presented and cared for in a satisfactory way. Sunday morning the service was in charge of the pastor, Herbert L. Huffman and in the afternoon a fine group of young folks met in the Christian Endeavor meeting when several musical numbers were rendered and Lena Hadley gave a helpful message. As a whole, the Quarterly Meeting was well attended and much interest was manifested throughout.

* * * *

After spending eight years in Iowa, Alden and Nettie Knight have accepted pastoral work at Independence, Kansas. Their arrival was made pleasant by a reception given at the church in their honor. Having spent several years in Kansas, they will feel quite at home in the Yearly Meeting.

* * * *

The Wilmington Yearly Meeting Friends who were in attendance upon the All Friends Conference at Oskaloosa gave their report of the Conference on Sunday evening, September 22, before a large and appreciative audience in the Friends Church at Wilmington, Ohio. The report was enlivened by the presentation of moving pictures of the Conference taken by Isaac T. Johnson.

* * * *

The Friends Missionary Society of Greenfield, Indiana, opened their thirtieth year of work at the home of Laura Hill on September 17, when nineteen members and three guests enjoyed the afternoon together. Four new members were added to the society and excellent reports were given by superintendents of Systematic Giving and of Literature, and by the Ways and Means Committee. Programs for the year were given out. An inspirational talk was given by Dr. Mary L. Brunner from E. Stanley Jones' book "Christ at the Round Table." The first chapter of the study book was reviewed by Ethel Harlan White, chairman of the Program Committee. On October 8, the society will be hostess to all societies in the Quarterly Meeting when, it is hoped, Margaret R. Parker on furlough from the Friends Mission in East Africa will speak. Lucy Hill Binford has been the efficient president of this society since it was organized.

* * * *

Friends at Fairmount, Indiana, September 22, celebrated their centennial at a meeting for worship in the meetinghouse. Following a big dinner at noon in which two hundred and fifty participated, a program of talks was given and an historic sketch of the Quarterly Meeting established in 1841 was read as prepared by William S. Elliott, now eighty-five years of age. This review of the origin and development of Northern Quarterly Meeting which later became Fairmount Quarterly Meeting was printed in full in the *Fairmount News* and shows how in large part William Elliott during his long and active life had shared in that development. Among those who had served as clerks, he mentioned Eli Thomas, Mahlon Harvey, Elwood O. Ellis and himself. At one time eight monthly meetings sent delegates to the Quarterly Meeting, and especially in summer the attendance was usually large. A fuller account of the centennial occasion will appear in a later issue.

* * * *

The beautiful home of George H. Evans and of William R. and Lois Evans was the scene of a farewell reception to Elden and Florence Mills, August 28, on the occasion of their departure from the pastorate of the First Friends Church of Indianapolis. Talks were made by Edmund Albertson, Mary Coate McNeely, Charles Reeve, Emmett Trueblood, and others. There was music by Elden Mills and by Mac E. and Pamela Case Butler.

* * * *

Greenfield Friends Meeting has as yet no permanent pastor. The pulpit was very acceptably filled, however, on September 15, by Adam Flatter of Economy, Indiana, and on September 22 by Thomas R. Kelly of Earlham College.

* * * *

A number of members of the First Friends Church of Indianapolis gathered informally for lunch at the Chamber of Commerce on Monday, September 16, to meet Ira C. Dawes, the incoming pastor, formerly of Detroit, and Mrs. Dawes. David Day, the new associate pastor and director of religious education, was present. He is a senior at Butler University and has been pastor of the Valley Mills, (Indiana) meeting for the past year.

A Personal Appeal to Our Pastors

NOW that the work of the new year is opening up in our meetings, will you not include among other interests those of your church paper? I should say, the interests of the church at large, for that's what the church paper means. The better informed and the wider minded the member, the better worker he or she is in the home meeting.

This is a strategic time for calling attention of members to the paper. We are now making a special introductory offer. New subscribers will receive THE AMERICAN FRIEND the remaining months of this year and all of the year 1930 for two dollars, the price of one year's subscription.

In many of our meetings we have regularly appointed subscription agents. If there is an agent in your meeting, will you not give that agent your active cooperation and helpful encouragement? If there is no agent, will you not take the initiative in urging your members to take advantage of the present offer? Sample copies of the paper will be gladly sent on request.

Will you not please take this as a personal appeal to you, individually? If we are to maintain an organization of Friends, our members must be made and kept alive to its purposes and work. The church paper carries this burden, which it cannot carry without readers. What is everybody's business is nobody's business. Will you not make it a part of your business as the official representative of the church in your meeting? We shall greatly appreciate your loyal help.

THE EDITOR.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

ANOTHER QUAKER MEETING IN DENMARK

Editor THE AMERICAN FRIEND:

"There was nothing false about it," commented a Swedish educator, after attending the Quaker meeting for worship, held at Elsinore, Denmark, Eighth month 18th, during the sessions of the New Education Fellowship.

"It does me good," said Dr. Elizabeth Rotten, of Germany, one of the outstanding leaders of the Fellowship. Dr. Rotten's face showed deep emotion as she shook hands with her acquaintances.

The meeting on the 18th was the second held at Elsinore. The second meeting was much larger than the first, the attendance being about seventy-five or eighty. It was characterized by an intense living silence, broken by brief impressive messages.

The New Education (in America called Progressive Education) is spreading throughout Europe. It applies to the intellectual life of students the same principle which George Fox and the Society of Friends recognize as prevailing in religious life. Friends hold that the only valid religious experience is in full harmony with the Inward Light of God, revealed in the depths of human consciousness. Progressive Education believes that true learning takes place only when the lesson is in full harmony with the purpose and aspiration of the student's inner spiritual nature.

The supporters of the New Education are therefore sympathetic both with Quaker worship and testimonies. The concern for Peace is constantly being expressed by those attending the Fellowship.

GEORGE A. WALTON.

George School, Pa.

ON TAKING THE OATH

Editor THE AMERICAN FRIEND:

A Hoosier school teacher recently asked, "Have we ever criticized our Quaker public officials who must take an oath of office?" I did wish, almost hoped, that Herbert Hoover would refuse the oath as becomes a Friend. Would not his affirmation have been accepted? Jesus himself said, "I say unto you swear not at all, neither by heaven or by the earth." (Matt. 5: 34-37.) And James tells us, "But above all things, swear not, neither by heaven, neither by the earth, neither by any other oath." (Jas. 5:12.) What could be plainer?

Probably many Friends now do not know how fearfully old time Friends suffered for this scruple. To cast them into wretched prisons no other excuse was needed than to tender the oath of allegiance to the crown, knowing that they would not take it, knowing too, that there were no more loyal subjects of the king than these same people. I sincerely hope the Hoosier school teacher may keep her position without hurting her conscience.

ELLEN SIMKIN.

Popular Ridge, N. Y.

THINGS ARE MOVING OUT AT LIBERAL

Editor THE AMERICAN FRIEND:

After a most delightful auto trip along the coast from Southern California to Northeastern Washington, then up into Canada and on down through the "Yellowstone," Denver, Colorado Springs and Kansas, we are settled as pastor of the meeting at Liberal, Kansas. At no place on our trip have we seen such extensive building operations as here. All over the city buildings are in process of construction. We now have a population of 5,000 and they claim it will double in a short time. The big wheat crops together with oil and gas prospects near may be the cause.

The Friends have built a very fine and commodious church in one of the best locations in the heart of the city, and we have just commenced the parsonage, which will be a five room modern bungalow with basement. The membership is a live working body and has so many young married people who take a prominent part in the responsibilities of the church. The Sabbath School and church has been steadily increasing in interest, and attendance and this is indeed a good field for Friends. A reception was recently given the pastor and wife, which resulted in the bringing in of a goodly store of the "things needful," and many were the words of encouragement spoken by those present.

At the last monthly meeting Adelbert Albertson, who has been such a faithful worker in this meeting, was granted a minute for service in the evangelistic field. Elma Albertson, the retiring pastor, has done a splendid service in caring for the flock during a critical period. She will remain at home to care for her mother.

Abel Bond and wife have retired from active service as pastor yet from their fine new home close by they bring to the meeting a wealth of experience gained by many years of active service on the frontier. Just now we are making an effort to secure a large number of subscribers to THE AMERICAN FRIEND.

JOHN HOWARD.

Liberal, Kansas.

PLAYING HOOKY IN IOWA

(Continued from page 736.)

welcome. We should add that she has some very dear and generous friends, who, though they have never seen her in person are in spiritual membership in the Fellowship.

It was after a full and rich day that we took the bus back to Oskaloosa. Arriving on the campus, we observed, in terms of the small boy after a day's French leave from home, that they still had the same cat. In fact a Friend was so inconsiderate as to say to us that it had been the best day of the Conference —and without our help!

DAILY BIBLE READINGS

Lesson for Oct. 13. Keeping Fit for the Sake of Others. Daniel 1:8-20.

Golden Text: Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body. 1 Corinthians 6:19, 20.

M. Adventurous Religion. Dan. 1:8-13.
T. Courageous Faith Rewarded. Dan 1:14-21.
W. Why Self-control? 1 Cor. 9:19-27.
T. Seeking the Good of Others. I Cor. 10:23-33.
F. The Consecration of Bodily Powers. 1 Cor. 6:12-20.
S. Self-denial for the Sake of Others. Rom. 14: 13-23.
S. Personal Testimony and Praise. Psalm 66: 16-20.

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BIRTHS

BRUSH—To Mr. and Mrs. Lemert C. Brush, Lynnville, Iowa, August 29, 1929, a daughter, Bernice Lorene.

MARRIAGES

HAWKINS-DOTSON—At the Lynn Friends parsonage near Russiaville, Indiana, August 22, 1929, Aileen Dotson of Danville, Illinois, and Virgil Hawkins of Kokomo, Indiana. Orval H. Cox, minister.

WELCH-GLOWER—At the Friends parsonage, Perry City, N. Y., August 16, 1929, Pauline Glower and Henry Welch. Ida T. Parker, minister.

WHITE-CHAPPELL—At Norfolk, Virginia, September 4, 1929, Mary Elizabeth, daughter of Edward L. and Mary Lane Chappell, and Edwin Saunders White, son of Fernando C. and Anna Perisho White. Both are members of Piney Woods Meeting and will reside at Belvidere, N. C.

DEATHS

CAREY—At her home, Pasadena, California, August 29, 1929, Ellen E. Carey, daughter of Lorenzo D. and Mary Waddell, aged 75 years. She was reared in the Poplar Ridge neighborhood, near Carmel, Indiana, and in 1873 was married to Benjamin Carey, who survives. For many years the family home was in Long Beach, California. From the time of her conversion at nineteen she lived a consistent Christian life. Surviving descendants are two daughters, fourteen grandchildren and three great-grandchildren.

DELANO—At Minneapolis, Minnesota, September 24, 1929, Rose Delano. Originally Jewish, she greatly prized Christion fellowship and membership with Friends, and was in turn esteemed by the church. She is survived by one daughter, Gertrude Philips, of Chicago.

ELLIOTT—At the home of his daughter, near Sterling, Kansas, August 20, 1929, William Q. Elliott, son of Mark and Mary H. Elliott, in his 93rd year. Born near Centerville, Indiana, he was an active member of the Friends church for many years, always faithful in attendance at meetings as long as health permitted.

HOSKINS—At Pleasant Plain, Iowa, August 22, 1929, Calvin, son of Ellis and Ruth Hoskins, aged 77 years. A birthright member of Friends, he was a loyal supporter of Pleasant Plain Meeting, being an overseer for several years. In 1911 he married Rosetta B. Minor of Oskaloosa, who survives him. He leaves also three brothers and three sisters.

NIXOM—At her home south of Perry City, N. Y., August 21, 1929, Mary Ruth, eight year old daughter of Frank and Harriet Nixom, of whooping cough. Infantile paralysis had left her with a frail body, but her bright smile and cheery ways had endeared her to the entire community. Funeral service was conducted at the home by Ida T. Parker, pastor, assisted by Nellie T. Shaw.

PETERS—Joseph A., son of Jacob and Ruth Peters, was born May 15, 1863, and died August 24, 1929. He was married to Amanda M. Greer in April, 1892. Six children graced their home, one of whom died in infancy. Most of his life was spent in his home community near Friendsville, Tennessee, where he held positions of responsibility. For many years he was a member of the board of trustees of Friendsville Academy. He was a loyal member of the church, and died strong in the faith. He is survived by three sons, two daughters, two grandchildren, and three brothers.

ROBERTS—At Caldwell, Idaho, while on a visit, August 21, 1929, Mahlon Roberts of Pleasant Plain, Iowa, son of Moses and Ari Roberts, in his seventieth year. A birthright member of Friends he grew to manhood in the Pleasant Plain community, attended the Academy the first year it was established and for a number of years was its secretary, and was also a member of Penn College Board of Trustees. He was an active member in the meeting, being an elder and a trustee at the time of his death, and for twenty-six years had been clerk of the Quarterly Meeting. In 1884 he married Malinda Hoskins and to them seven children were born, six of whom survive their parents.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 13; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

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KANSAS YEARLY MEETING

All friends wishing entertainment at Kansas Yearly Meeting, will please write to James A. Cox, 507 South Glenn Avenue, or W. M. Beeson, 1721 University Avenue, Wichita, Secretary and Chairman of Entertainment Committee.

INVITES CORRESPONDENCE

I would like to get in touch with any Friends Meetings that are looking for a pastor to give full time. Chester B. McKean, Mooreland, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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